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The Review

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FOUR ANGRY EDITORS.

From pure love of sport, for the delectation of those of our readers who believe in cultivating the sense of humor, and *pour encourager les autres*, we subjoin a few specimens of late anti-Review polemics.

1.—William Henry Thorne.

The editor of the *Globe Review* disgorges his viscera in this fashion:

"The hasty, hyperorthodox idiots who scribble for the St. Louis Review."—W. H. Thorne in the *Globe Review*, No. 43.

"Mr. Thorne's orthodoxy is saved spite of Arthur Preuss & Co. God pity their small and deluded souls."—Idem, ibidem.

"Mere yelping puppies, of the Arthur Preuss breed, think that they yelp the only orthodox view of things, when as a matter of fact they often have not brain or culture enough to know how unorthodox they are themselves."—Idem, ibidem.

2.—Francis Harum Butler, A. B.

From No. 39 of the Spokane *Catholic Herald*, we cull this choice bit of billingsgate. It is not branded with the trademark of Mr. Francis Harum Butler A. B., but we hope there are not two such ignoramuses in Spokane:—

"In a belated issue of The Review, Arthur Preuss again sees fit to honor the *Herald* with a column of his wounded vanity. Indeed, we should solicit the pardon of our patrons for according free notice to a publication that attacks us solely for advertising purposes ever since our appearance upon the field of Catholic journalism, but it may be remembered that in its initial number the *Herald* stated that one of the objects of the foundation is the abolishment of fakes and hypocrites. Hence the attitude assumed toward us by a 22-calibre editor is not at all surprising. As poor

Sam Jones used to say, 'It's the hit dog that yelps.'

"Bro. Preuss still appears to add worry to his already 'much worried editorial soul' on account of the degree of B. A. attached to our name. This will not excite wonder in the minds of those who are aware of the fact that he was plucked and sent to the foot of the class in an endeavor to win a distinction which one of the leading Jesuit colleges in the country conferred upon us. Torturing his naturally cloudy disposition with a kind of jocular mood, the goodman concludes his phillipic (!) by asserting that he is willing to pay five dollars for a picture of our 'wonderful brain when in motion.' Being advised of the gentleman's well-known reputation for generosity, we would be ten times more willing to defray the expenses of a photographer to St. Louis in order that he might take a snap shot of the five dollar man when asked to contribute twenty-five cents toward the support of his pastor. The request would break his heart. Starvation would stare him in the face.

"So much for the modern miniature Napoleon who, wrapt in the solitude of his own originality, fights his battles in the dark corner of some dusty old garret which he very aptly styles the sachem of the St. Louis Review."

3.—Rev. Thomas J. Moran.

Rev. Thomas J. Moran, editor of the *Sacred Heart Union*, a monthly devotional paper published at Arlington, N. J., delivers himself in No. 4 of a diatribe which we also reproduce for the amusement of our readers:

"Mr. Arthur Preuss, the Carrie Nation of Catholic newspaper editors, uses a sixteen paged, 8x10 weekly pamphlet as his battle axe. This he is pleased to call The Review.

"If we are to judge Arthur's habits of temperance by the drivel he writes, his quarry is certainly not the saloons. Indeed, we doubt not but he smashes an occasional mirror, though we are just as certain that he comes around in the morning and settles with the bartender.

"But there is work enough in the world of reform without the gallant Arthur's infringing on the territory of Sister Carrie. His assumed duty is the setting to rights of things ecclesiastical. Bishops, priests, customs and institutions get an equal share of his attention, and are treated with mercy or severity according to his interpretation of their motives.

"In his issue of July fourth our turn came. Mr. Preuss is particularly troubled over the approbation given by a bishop to the *Sacred Heart Union*, and by our gratuitous offering of the Divine Sacrifice for our members. After using up three-fourths of a page in quoting our Certificate of Membership, he draws off an inch and opens a new paragraph.

"Arthur is strong in paragraphs. He separates each mental nugget by an inch of space, setting off the blank with a miniature cut of real German hop blossoms. To this system of display he makes a single exception in the whole paper, and that where he deals with us. There he uses three stars, (* * *) reasoning no doubt that as the hops of Vaterland are dear to him, the sign of the standard Irish beverage would form a pretty compliment to us. Arthur is gallant even to an enemy.

"But his generosity of heart never permits him to swerve from the path of duty. He has started out for us, and whatever compliment he offers is delivered from his left hand; his right holds the trusty hatchet.

"But sorrow of sorrows! His energies are palsied. He tries to smite us, but his weapon drops to the ground. With all the anguish of despair he cries: 'As long as bishops approve of such things, priests and laymen are helpless.'

"The general reader, who perhaps has never heard of Arthur Preuss, can hardly appreciate the dreadful event: but to the knowing ones it is a tragedy bordering on the incredible. Arthur Preuss helpless! We can believe that priests and other laymen might be, but Arthur, who has directed the Church, crushed her enemies and made her laws to his own satisfaction for years! Can it be possible? And all because the bishops will not take their theology from Arthur Preuss!

The fact is that Arthur has thrown back

his long ears and is shying at a fancied danger. Were he of another nature we might expect him to break from the traces and run away, but his species merely stands and kicks. Nor can we hope to lead him over and show him that there is no harm in our methods; that we have just as much right to support two hundred orphans by a quarterly paper as he has to support himself by a weekly. Yet this is none the less true because he can not grasp it. As far as the spiritual favors we offer are concerned, it is wholly our own business, just as much as it would be Arthur's personal affair did he conceive the idea of playing a joke on his subscribers and publish his picture in THE REVIEW over the ancient query, 'When Shall We Two Meet Again?' "

4.—WILLIAM FITZGERALD.

The Memphis *Catholic Journal* (edited by Mr. Wm. Fitzgerald) prints the following editorial in its issue of Oct. 19th, under the caption: "The Alleged Censor of the Catholic Press:"—

"The Memphis *Catholic Journal* (Sept. 21st) says:

'Rt. Rev. Bishop Janssen of Belleville, Ill., is still determined to prevent the Knights of Columbus from gaining a foothold in his diocese. The good Bishop is doubtless sincere in his objections to the formation of a council of this grand Catholic order in his diocese, but he has no legitimate foundation upon which to base his objections.'

We are in favor of the greatest possible liberty for the Catholic press, but it would seem to us that the *Catholic Journal* transcends the bounds. What Bishop Janssen has done in the matter of the Knights of Columbus appertains very distinctly to the administration of his diocese, and the official acts of a bishop in the administration of his diocese must not be subjected to frivolous public criticism.

But even if this were a matter open to the censorship of the press, how can a newspaper printed in Memphis pretend to know more intimately than does the ordinary the conditions obtaining in the diocese of Belleville, and to fathom the mind of Bishop Janssen?

The conduct of the *Catholic Journal* and several other Catholic papers in this matter savors of presumptuous arrogance. — St. Louis REVIEW.

So the good young man of THE REVIEW, who is devoting his life to antagonising everything Irish, would build a Chinese wall around the good prelate of Belleville. In the first place, Mr. Preuss doesn't know what he is writing about or he certainly would not make such a monkey of himself. He evidently imagines that he is it, and when not praising the Germans or maligning the Irish must show Catholic editors how to conduct their own papers, by quoting mongrel theology and alleged excerpts from Councils of the church.

This fellow Preuss has a smattering of education that appears to have ruined whatever little common sense he may naturally have inherited. He poses as a world censor, as the critic of critics, and would impress his readers with the idea that he is a man of letters, a sound theologian, a profound reasoner and a great ecclesiastical lawyer, when, as a matter of fact, he is a fourth-rate little Jim Crow editor who sends envenomed shafts into the backs of worthy prelates and priests who do not happen to be of his nationality.

We republish the objectionable item from the *Journal* which aroused his indignation simply to show that no man with brains enough to drive a dray mule would say that it is frivolous criticism.

This wise young man from St. Louis wants to know how a paper published in Memphis can know the conditions that obtain in the diocese of Belleville. Just to satisfy this wiseacre we will give the desired information. Simply because we have read the letter of the good Bishop of Belleville giving his reasons for objecting to the introduction of any more Catholic societies into his diocese. Presumably the Bishop knew what his reasons were for this action and so stated them in his published letter, which has probably been read by every Catholic editor in the country but Mr. Preuss.

Our reference to the matter was based on the Bishop's letter, and again we reassert that he had or has no legitimate grounds for barring the Knights of Columbus from his diocese.

Cardinals Martinelli and Gibbons, Archbishops Ireland, Corrigan, Feehan and others and Bishop Byrne of our own diocese, as well as a great majority of the prelates and priests of the country, have cordially approved of this national Catholic society which is barred by the Bishop of Belleville."

* * *

Why do we reproduce these choice bits of twentieth-century Catholic (?) polemics, without a word of comment?

In the language of the *Independent*, quoted elsewhere in this issue: "Why did the Spartans make show of their drunken Helots?"

ARTHUR PREUSS.

SUBJECTS OF THE DAY.

A Remarkable Cure. The Québec *Vérité* [No. 12] reproduces from the *Messager du Coeur de Jesus* of Toulouse an account of a most remarkable cure at Lourdes.

Gabriel Gargam was, until twenty months ago, a railway mail clerk. He was so badly crushed in an accident near Angoulême that paralysis of the spinal marrow set in and rendered him incapable of taking food except through a tube. He was able to speak only at rare intervals and his body from the waist downwards was absolutely rigid—insensible even to the hot irons which the physicians from time to time used upon him. On August 20th he arrived in Lourdes. On the 22nd he was so completely cured that he could walk as well as any man can walk the muscles of whose legs have entirely disappeared owing to long immobility, and could talk distinctly.

The miracle is confirmed by the Hebrew correspondent of the London *Daily Mail* and a reporter for a Parisian *journal boulevardier*.

It puts the French courts into a peculiar pickle. The railroad company by which Gargam had been employed had shortly before lost the damage suit he had brought and been compelled to pay him a liberal annuity. It now asks to have the sentence annulled. The court refuses, because the trial had established the man's utter incurability. Though cured in fact, Gargam remains incurable in the eyes of the law. To have the sentence revoked, the railroad company will have to bring in the miracle as a "fait nouveau." But will a modern court, in France or elsewhere, admit such a "new fact"?—A. P.

Divorce in Switzerland. The present Swiss divorce law was adopted 27 years ago by popular vote. According to its provisions, divorce is granted on the demand of *one* of the parties, for adultery, ill-treatment, wilful desertion, mental alienation or a dishonorable punishment; on the demand of *both* parties the courts grant it when a further continuance of marital life would be "repugnant to the essence of marriage." A proposed amendment to the Civil Code goes a step farther, by allowing divorce on the demand of both parties when the marital relation is deeply shaken. Hence marriage in Switzerland is considered as a civil contral that may continue as long as the parties care, but may be dissolved at once when love has vanished. This is free love under the protection of the law. No wonder that Switzerland beats the divorce record of all European countries: for every 100,000 existing marriages it has 262 divorces, as against 174 in Denmark, 145 in Saxony, 38 in Würtemberg, 30 in France, 28 in Holland, 13 in Italy, 6 in England, etc. To this extraordinary number of divorces the Protestant cantons of Switzerland contribute the main quota. Thus there were in the Protestant Canton of Zürich for the last twenty years on an average 3.56 divorces to every 1,000 marriages, whilst the Catholic Canton Obwalden had but .09 and Wallis .14. Per 100,000 marriages the divorces vary between 146 (Bâsle-country) and 393 Appenzell-Ausserrhoden) in the principally Protestant cantons; where the population is almost equally mixed, be-

tween 112 (Graubünden) and 344 (Geneva); in mostly Catholic cantons between 9 (Obwalden) and 73 (Zug).

These statistics are from the Cologne *Volkszeitung*, No. 847.

The Gaelic Movement and the Language Question.

The Catholics of all those nationalities whose mother-tongue is not the English, and who have for years contended for the right of preserving their native language, view the growth of the Gaelic movement, in so far as it means a revival of the ancient Celtic idiom, with a sympathy that is deep and hearty, if not entirely disinterested. Such expressions as that quoted below from Rev. P. C. Yorke of San Francisco, make them feel that they have not battled in vain against certain Americanizers, (to whom Fr. Yorke himself was considered to belong not many years ago,) and that better days may be dawning for the Church in the United States—days of a better mutual understanding and more united coöperation.

Said Father Yorke on the rostrum at Oakland, Cal., according to the San Francisco *Examiner* of Oct. 18th:

> A national spirit should be encouraged. There are a great many people who say, "We are in America and are Anglo-Saxons speaking the English language, living under an English constitution, therefore, the best thing for us is to become assimilated with the body of the community and make ourselves as Anglo-Saxon as possible." They say now that who tries to impugn the English language is one who is not true to the American flag*). They say in this country there is only room for one language, one flag, one custom. Therefore they say it is utterly foolish for you to try to bring out to your sons and daughters your language and traditions and other tomfoolery. They say of this Gaelic League, "What is the use, what is the good of it? The Gaelic language is dead, why do you try to revive a dead language in this century, and all the traditions, music and literature of the Irish?"
>
> Now, in answer to these questions, ladies and gentlemen, we have in the first place to come back to the fundamental fact that, as America is a combination of States, there is no reason in the wide world why one people should have a monopoly of one language here. One of the saddest things of the Irish here is that they have apparently made no headway, that they have left no impress whatever upon the customs of the people. Everything has been washed away and the little child of Irish blood that comes out of your school can be no different from the English child that comes of the same school. Now there is no reason why this should be; there is no reason in the wide world why the United States should have a monopoly of things here. Except by the usual push and "gall" of some of the people. —A. P.

The Holy Sindon of Turin.

"The Sindon of Turin a Spurious Relic," is the heading of an article in the St. Louis *Pastoral-Blatt* of September. Instead of being the genuine Holy Sindon, the Turin relic is said to be a painting of the XIV. century. The proof of this assertion is drawn from the Abbé Chevalier's 'Étude Critique sur l'Origine du St. Suaire de Lirey-Chambréy.' As announced at the time in these columns, M. Arthur Loth, of the *Vérité Française*, published a volume on the same subject, proving the Sindon to be genuine. In the controversy now going on between the two writers, the Abbé Chevalier is hardly fair to his opponent nor to the subject under discussion. Whilst M. Loth sticks to the question, avoiding personalities, the Abbé Chevalier seeks to throw ridicule on his adversary. We do not want to enter into details, but shall confine ourselves to giving the latter part of the Abbé Chevalier's letter to the *Vérité*, No. 2.994, in which he says:

"Like yourself, Sir, I wish there would be found again the records of the enquiries instituted by Bishop Henry of Poitiers and by Geoffry de Charny, and also the donation act of 1452. The confession of the painter, if it was written, the receipt for the sum of money

*] The San Francisco clergyman who sent us the cutting from the Examiner of which the above quotation is a part, here adds this note: "Father Yorke himself said so years ago with regard to the Germans."

paid him for his work, would also be welcome. In the absence of these documents, it will be best to leave the matter for a time at least with the chemists and physicians. . . ."

To which M. Loth replies:

"Of the whole letter we want to emphasize only this sentence: 'In the absence of these documents, it will be best to leave the matter to the chemists and physicians' (not only for a time but for always). Here the Abbé Chevalier is right. But this should have been the first thing. The question of the authenticity of the Holy Sindon at Turin, which is a real and verifiable object, is a question of fact, not of texts."

To which we add: Indeed, if the Sindon of Turin is a painting, chemistry should be able to distinguish blood stains from paint. Until this has been determined, it is premature to say, as the writer in the *Pastoral-Blatt* does, that the article "Sindon" in the 'Kirchenlexikon' (vol. 11, page 334) needs correction.—J. F. Meifuss.

Free Remarriage.

Wm. M. Reedy writes in the St. Louis *Mirror* (Oct. 17th):

"The Episcopalian Convention has reached a sort of straddle on the divorce question, or rather on the remarriage of divorced persons. The House of Bishops decided against permitting the remarriage. That has the effect of showing the country that the most spiritual wing of the church is against tandem Mormonism. The House of Deputies turned down the dictum of the Bishops. The House of Deputies thus satisfies the world, to say nothing of, possibly, the flesh and the devil. The representatives of the New York Four Hundred, in the House of Deputies, said they'd strangle the canon against remarriage, and they did. Both sides are right, don't you see? The Bishops from the Biblical side of the question, the Deputies from the worldly, practical point of view. Never was there a more brilliant example than this of the beauty of compromise in legislation."

Letters to the Editor

May Priests Sing at Public Concerts?

To the Editor of The Review.—*Sir:*

In case no one has offered you an answer to the question (Vol. VIII. page 463): "Is it lawful for priests to sing at public concerts?"—you may use the following taken from Berthier's 'Compendium':

"Forbidden for clerics are all practices not in keeping with their sacred character."

Singing in public concerts is not specified by the law. But, evidently, it is forbidden as soon as the place and the circumstances are such as to make the appearance of a priest on the platform out of place.

To understand the meaning of the last sentence it is sufficient to recollect that colleges of boys and girls give concerts, at times, where the coöperation of priests is an absolute necessity, unless you want to drop all musical entertainments.

Leo Huebscher, O. S. B.

Rhineland, Tex., Oct. 23rd.

INSURANCE.

A Hint Regarding Fire Insurance.—The *Real Estate Record and Builders' Guide* declares its belief that builders and owners could profitably study the insurance rate schedule. In one instance it cites, an owner put in some water buckets and replaced common glass in a skylight with isinglass, on the advice of an insurance broker, and was rewarded by a reduction in premium which much more than repaid his outlay. Owners often pay more than is necessary if they would only give consideration to the subject, yet it is rare that an owner who proposes to build asks a broker to pass upon the plans and report what could be done to lessen insurance rates. On the contrary, preventible elements of fire hazard ought to be classed among structural defects, and the subject be laid before an expert. There is something in this suggestion well worth considering. Prevention is better than cure.

EDUCATIONAL TOPICS.

Religious Exercises in Public Schools.

Our readers know the history of the Cleveland movement for the introduction of religious exercises in the public schools of that city. To-day we have to chronicle these further developments:

As was expected, the order of the School Council, prescribing certain devotional exercises in each school, although rescinded under public pressure, is operating to deter the recital of the Lord's Prayer, the singing of devotional hymns, and the like, which had been done under the initiative of the individual teachers and without public protest. An organisation of Turn societies has petitioned the Council to order a discontinuance of the devotional practices, which are objected to as religious teaching, and as taking time which might better be devoted to ethical instruction and the explanation of natural laws. Harassed on one side by this remonstrance, and on the other by many ministers of the city, who accuse the Council of cowardice in rescinding its order for devotional exercises, the Council has shifted the burden to the shoulders of the Superintendent of Schools, in the hope that he would know how best to handle the matter. That official has been warned by the Turn societies that they will prosecute any teacher who continues to force children to pray.

Bishop Horstmann recently addressed a letter to the *Plain Dealer*, in which he said, "to make the three subjects mentioned (the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm) a part of the course of studies (in the public schools) is even more intolerable than to make them a part of the devotional exercises of the schools . . . . it would be impossible (for the teachers to give 'full explanations of every part and feature' of the same, as Superintendent Jones desired them to do) without violating the consciences of their pupils and doing great injury, especially to the younger children."

Hence it is not true what the N. Y. *Evening Post* [Oct. 18th] asserts, that "the . . . . . Catholics, with their church schools, look with amusement and gratification on the controversy."

The Catholics are full of sorrow and distress at being compelled by the necessities of an anomalous situation to insist on keeping the public schools absolutely secular, because they are fully convinced that a godless education is a source of untold evils to the family and the State. More than ever are they led by late developments to insist upon their ancient position that the State ought to leave the education of the young over to their parents and provide schools only for those who have no one to provide for them, or who prove absolutely untractable.—A. P.

Free Text-Books.

The Free Text-Book Law of Ohio has been declared valid by Judge Strimple of Cleveland, who lays down the principles upon which the law is based.

According to the reasoning of the court, the United States Constitution makes it imperative upon the States to establish a common school system. And there is no constitutional limitation upon the legislature restricting it in anywise from providing an efficient system.

The Ohio Compulsory Educational Law "makes it the duty of the State to provide everything needful for education."

Commenting on this Judge Strimple said: "There never was a legal obligation resting upon parent or guardian to buy school-books. It was a moral obligation only. The State can not discharge its duty fully by building school-houses alone, and there is no difference between furnishing a blackboard or a chart, and the furnishing of books."

The *Post-Dispatch* [Oct. 14th] says by way of comment:

"To one not learned in the law it is not very clear how the United States Constitution makes it imperative upon the States to establish common schools, or how such establishment follows as a practical consequence of its provisions. But the American theory of American free public education is clearly stated by Judge Strimple. Once the duty of the

State to educate its children is declared, we must grant its power to provide all the instrumentalities to that end. Free books are just as necessary to free education as free teaching or free blackboards."

Admitting the learned Mr. Strimple's simple premises, it follows also that the State must provide free shoes and free clothing and free lunches, possibly also a free ride to and from school. For there is only a moral obligation for parents to provide their offspring with these things, and for the offspring to walk to school and back.

The trouble, however, comes in when the premises are to be proved. The Federal Constitution contains but one clause (clause 8, sec. VIII, of the first article) that refers to the promotion of science and art: "The Congress shall have the power to promote the progress of science and useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries."

Evidently that clause does not "make it imperative upon the States to establish a common school system," nor to provide free books, shoes, etc.—J. F. Meifuss.

✻

Waste of School Money. Under this caption a secular daily, the Chicago *Chronicle*, of Oct. 18th, says editorially:

"Confronted with a probable deficiency of $1,500,000, the school trustees show no disposition to recede from their gratuitous, unnecessary, and unjustifiable diversion of nearly $100,000 to present free school-books to all the pupils of certain grades. Concerning this diversion of the school moneys it is to be remembered that nobody asked for it. Free books and everything required for teaching and receiving instruction the Board had already provided for all who desired such accommodations.... If this money be thus wantonly diverted the teachers will suffer proportionately in their salaries, and other essential expenses will also be unavoidably skimped."

Let the school trustees go on in their headlong rush to Socialism. Perhaps it will open the eyes of at least some of the people to the untenable basis of the whole system of State schools.—J. W.

✻

§ An educated Protestant gentleman who reads The Review writes us:

"I too oppose the public schools, but not on the same grounds as you do. I can not see the reasonableness of taxing any one for any thing he does not want, and I believe I can get better schooling and cheaper than the public schools furnish. Then, again, I don't like the ideas that are inculcated through that channel. Unfortunately the vast majority of us can not afford to pay twice for schooling, and we are compelled to take what we can get."

MISCELLANEOUS.

President McKinley's Last Words.—What were really the last words of the late President McKinley? So many versions have been spread that it is refreshing to get authentic information from Dr. M. D. Mann, of Buffalo, who writes:

"As President McKinley was dying, I stood behind a screen in his room, and heard him say his last words. His wife came into the room and he said to her: 'Good-bye, all, good-bye. It is God's way. His will be done, not ours.' There was some further conversation with his wife in the way of leave-taking, but this should not be repeated. About an hour later he said to his wife: '"Nearer, my God, to Thee, e'en though it be a cross," has been my constant prayer.' He tried to say something more, but I could not catch it. I gave out at the time the first sentence, as being the most appropriate to be remembered as his last words. I wrote them down at the time, so that there can be no question about it."

Literary Notes.

Progress in Education, by the Rt. Rev. J. L. Spalding. *Ave Maria* press. 56 pages. 6 cents.

This essay is apparently writen for a country described in Alladdin's Palace as :

> "A land of lands, of Liberty and Dollars!
> A nation first in schools and last in scholars!
> Where few are ignorant, yet none excel ;
> Whose peasants read, whose statesmen scarcely spell."

A serious thinker will challenge sundry definitions or assertions such as : "Education is the unfolding and upbuilding of life, and it is therefore essentially progress. All progress is educational and all right education is progress" (page 5.); "It is easier to train for obedience than to educate for freedom.... To educate to the freedom which is the truth," etc. (page 31). The historian will shake his head when he is told (page 28): "Luther and Knox labored strenuously to establish popular schools in Germany and Scotland." The Catholic will wonder why avowed infidels such as Rousseau, Kant, Goethe, Basedow, Pestalozzi, should be praised for promoting popular education, whilst [such Catholic educators as Blessed de la Salle, Overberg, Sailer, Kellner, etc., are passed over in silence.—J. F. Meifuss.

'Sister Teresa.'

The best estimate of George Moore's 'Sister Teresa' that we have yet seen, appears in the *Literarische Warte* of Munich, vol. III, No. 1, from the pen of Karl Biesenthal.

The critic surmises that Mr. Moore contemplates a Tolstoian trilogy, of which 'Evelyn Innes' is the first and 'Sister Teresa' the second part. In the third part, which is yet to appear, Evelyn Innes' stormy career will find its conclusion. "In the first volume," he says, "Evelyn was introduced to us as a person in whom sensuality and idealism are constantly struggling for supremacy, and the first volume left the issue undecided. In the second volume, 'Sister Teresa,' the battle goes on, ceasing towards the conclusion not because it is won by either side, but because Evelyn—has got sick and arrived at the conclusion that she has not the physical strength to flee from the convent, as was her intention, and that it will be best for her to stay and resign herself to her position of a convent music-teacher. The knot is cut but by no means unraveled. Without the sickness, which is employed as a sort of *deus ex machina*, the passionate character of Evelyn, no matter in which direction it would have turned, would never have been content with such a solution. Characters like hers will have nothing of such weakly resignation."

Mr. Biesenthal does not deny that 'Sister Teresa' is unpleasant and monotonous reading, but hopes for a final and satisfactory solution of the case of Evelyn Innes in the third and final volume of a work which he believes, with good reason, to be modeled upon Tolstoi's 'War and Peace.'

——The *Independent* [No. 2759] concludes its estimate of Hall Caine's new novel 'The Eternal City' thus :

> And finally the story shows the feverish intensity of a morbid imagination. The humble, but sane reader has the impression of being hurried through a madhouse by a genius who screams at every step and points out each succeeding horror with infinite gusto. The coherence and serenity of noble art are never to be found in Mr. Caine's novels. We read them with a horrid fascination ; but we always regret it when we learn that he has another in the press.

——The *Ave Maria* [No. 16] observes that "the average novel of our young century is fully as ephemeral as yesterday morning's newspaper." And it is a blessing that it is thus.

——The *Literarische Warte*, published by the Allgemeine Verlagsgesellschaft, Lt., of Munich, is forging to the front as the leading review of belles lettres in Catholic Germany. Its scope is as wide as the world of letters. The first number of the current (third) volume contains, besides a number of good original stories and poems, able critical essays on Antonio Fogarazzo, the Italian lyric poet, on the development of lyric poetry in

Germany, and a discerning review of new English literature. The *Literarische Warte* appears monthly. The subscription price is 1.50 marks per quarter. The typographical make-up is excellent. We recommend this periodical to all our German speaking readers.

——'Blennerhassett,' Charles Felton Pidgin's new story, is another piece of that preposterous fiction now so popular, which violates all the probabilities of life and action. Speaking of it, a competent critic says: The task would not be worth the doing even if it were done well; and done so ill as it is, there is no conceivable excuse for the time and labor expended.

——Much better than 'Blennerhassett' in style, plot, and incident is 'Cardigan,' by Robert W. Chambers. If one would insist on reading a novel of the American Revolution, 'Cardigan' would not be the worst choice he could make.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev F. P. Garesche, S. J. Net 60 cts.

Lucius Flavus. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. $1.50.

Dominic, St., by Jean Guiraud. (The Saints Series.) Net $1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

Sermons, Panegyrics and Miscellanea. By V. Rev. J. C. O'Connell. Net $1.

Fidistoria. By Rev. J. P. Barry. Net $1.50.

God the Holy Ghost. By Rev. Henry A. Barry. $2.

Letters; Chiefly on Religious Subjects. By Antonio Rosmini. Serbati. Net $5.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts,

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. $2.50.

"Forgive us our Trespasses;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A Roesler's Hymnbook "Psallite." Edited by Ludwig Bowin, S. J. Net $2.

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net $3.50.

The Irish College in Paris from 1578 to 1901. By Rev. Patrick Boyle, C. M. Net $1.75.

A Mediaeval Hero of Carmel. St. Peter Thomas, Carmelite Bishop and Martyr, and Patriarch of Constantinople. Net $1.

The Holy Mountain of La Salette. By Rt. Rev. B. Ullathorne. 60 cts.

The Life of St. George, Martyr. Patron of England, Net 30 cts.

The Religious World.

...Domestic...

....An Associated Press despatch from Havana, under date of Oct. 24th, announces the appointment of Msgr. Donato Sbarretti as Apostolic Delegate Extraordinary to the Philippine Islands. Archbishop Barnada of Santiago is to be administrator of the Diocese of Havana during his absence. The new Delegate will proceed immediately to Rome and leave for Manila January 1st. *Sous-toutes réserves.*

....The current *Pastoralblatt* (No. 10) prints a decision of the Holy Office, given in reply to a query from the Rt. Rev. Bishop of Leavenworth, Kas., to the effect that the holy oils consecrated by a bishop may not be sent by express, and by trusted laymen only when no clerics can be had for the purpose.

....A writer in the *Pastoralblatt* (No. 10) reports an abbreviation of the formula for the blessing of St. Blaise, which in the form given in the Ritual is most wearisome to pronounce for those priests who have a large concourse of people applying for the blessing. The new formula recently approved by the S. C. of Rites is: "Per intercessionem Sancti Blasii liberet te Deus a malo gutturis. Amen."

...Foreign...

....We learn from a contribution of the Superintendent of the Methodist Mission in Manila, Homer C. Stuntz, to the *Independent* [Oct. 17th] that the Manila courts have decided that church buildings built for and used by the Catholic Church prior to American occupancy belong to the Church and can not be alienated from its ownership by those who gave the funds for their erection, even when they have all become Protestants. The decision was handed down in the case of the Gagalangin chapel. The final adjustment of the question of titles of Church properties in the Philippines rests with the Supreme Court of the United States.

....A reader lately sent us a cutting from an English Catholic newspaper, in which the

Roman Church authorities were severely blamed for allowing the convent of the English Benedictine Sisters in the Eternal City to be sold at auction.

The case does not call for sympathy. The Abbess Pynsent, who presided over the convent, according to a letter of the Bishop of Clifton to the London *Times*, is an Agnostic. She confessed that much to the Bishop himself in May 1900, and early this year released him from his promise of secrecy, saying she did not care if all the world knew her unbelief. His Lordship opines that even those who will not think the worse of the lady for being an Agnostic, will acknowledge that the Roman authorities of the Church could not assist to avert the dispersion and expulsion of a community which was presided over by an abbess who did not believe in Christianity.—A. P.

....It is but meet to state, in connection with the Spahn incident, commented upon in our last, that the joy of the Catholics of Germany over this appointment and the Emperor's prompt and emphatic approval thereof, is mitigated to a considerable degree by the revelation that Dr. Spahn a few years ago wrote to the apostate Hoensbroech to express his sympathy with the latter's fight "against the ultramontane element," and that he offered to contribute to the *Tägliche Rundschau*, the organ of the Evangelical Alliance. The Centre press has not been sparing in its censure of this unfortunate mistake of a young savant otherwise of excellent reputation.

....In a recent letter on the alleged relics of St. Edmund, Cardinal Vaughan makes some brief and pointed observations on the subject of genuine vs. spurious relics that are worthy of notice. He points out, first, that the genuineness of relics is purely a *quaestio facti*, which must be decided in each case by the rules of historical research and moral certainty. No Catholic is bound by his faith to believe in the genuinity of such things as relics. The Church herself claims no infallibility for her decisions in this regard. He shows, secondly, that while relics may not be exposed to public veneration unless declared genuine by the bishop of the diocese, such declaration furnishes no absolute certainty. It is a question of historical evidence which is always open to experts. Relics which are known to be spurious can never be recognised as genuine nor their use allowed. Thirdly, there is no irreverence in the veneration of relics whose genuinity is not absolutely established, so long as tradition is in their favor. For the veneration of relics as well as crucifixes, pictures, statues, etc., is only relative, i. e., it aims at the persons represented, and if they are Saints, the ultimate aim is God. A man who reverently wears his mother's hair in a charm, will not cast it away unless he is absolutely convinced that it is spurious. So it is with our veneration of the relics of the Saints.

EDITORIAL LETTER-BOX.

Rev. A. H.—The only image of the Sacred Heart which has been disapproved by Rome, so far as we are aware, is that representing the Heart alone. Rev. Fr. Wynne, S. J., editor of the *Messenger of the Sacred Heart*, New York City, is a good authority to consult in these matters.... *Enquirer.*—1. If a Pole with a good knowledge of the English language desires to join an English, in preference to a Polish, congregation, he is at liberty to do so under the ruling of the Prefect of the Propaganda printed in Vol. iv, No. 11 of THE REVIEW. Whether, knowing German, he may join a German congregation, if there is a Polish one in the neighborhood, is a question we can not decide. While it would not seem the proper thing to do, it may be permitted under diocesan regulations. 2. To our knowledge the ruling of Cardinal Ledochowski referred to above has never been revoked.... *F. D. B.*—We should thank you for any literature that might prove useful in the line you mention.... *Rev. J. O.*—Perhaps you could get the desired information from the editor of *La Vérité*, Québec, Canada, Mr. J. P. Tardivel.

Strikers set the example of snapshotting "scabs." Now regulars use the camera unexpectedly to photograph strikers attempting violent interference with the faithful discharge of regular work. It is a poor ruse that will not work both ways.

With Our Exchanges.

The N. Y. *Independent*, the foremost Protestant religious weekly in the land, illustrates [No. 2759] "the ineptitude that characterizes so much of the Catholic press," by a quotation from the Baltimore *Catholic Mirror* on the money king in religion as personified in Mr. Pierpont Morgan.

"It is such absurdities as this," it says, "such palpable misrepresentations of facts, not excused by willing credulity, that explain the lack of influence of so large a part of the Catholic press."

The *Independent* concedes, however, that there are exceptions; that not all our Catholic papers are absurd and mendacious—for that is what the charge amounts to; that "among the Catholic papers are a few of the brightest and best edited of religious journals" that have "at least a sufficient sense of humor to avoid what is intrinsically absurd when they feel it their duty to turn their ridicule on their separated brethren." It says it could point out such in Boston, Milwaukee, and St. Louis.

While Father Phelan is a frequent contributor to the columns of the *Independent*, we can hardly imagine that the great Protestant organ means to praise the *Western Watchman*, which persistently refers to Protestantism as "a mild form of insanity."

We suppose the *Independent* had in its mind's eye our incomparable *Church Progress*, which has lately been reckoned among the best Catholic papers of the land by such a knowing judge as the editor of the Washington *New Era*, who considers his own publication the paragon of Catholic journalism that was and is and will be till the crack of doom.

We can not say how highly honored we feel to be allowed to hold a modest place in such distinguished company.

✱

This is the way editor Thorne's methods impress the Protestant press.

After quoting a few strong specimens of his billingsgate in the latest *Globe Review*, the *Independent* [No. 2759] explains: "Why do we quote all this vulgarity and bombast? Why did the Spartans make a show of their drunken Helots? Such language accomplishes nothing now-a-days. Samson's weapon has lost its killing power and ought to be thrown to the bone-heap."

There was a time when it was possible to defend Mr. Thorne against his critics in the Protestant as well as in the Catholic press. We sincerely regret it can no longer be done, even by stretching charity and indulgence to their utmost limit. He is hoist with his own petard and must willy nilly stew in his own grease.

✱

Our friend Gonner of the *Luxemburger Gazette* and the *Catholic Tribune* observes in the last-mentioned of his two papers (Oct. 17th) that the American Catholic who would dare to say openly and plainly that he believes we should receive our just share of the school taxes, "couldn't be elected dog-catcher in the most Luxemburger or Irish ward in the country."

That settles it. The poor devil of a scribe of The Review, who has said this and other equally unpopular and scandalous things time and again in public print during the last ten years, thus sees his last hope of support, in case The Review should fail him, utterly and irretrievably shattered. He had always fondly indulged in the hope that if his subscribers continued to deprive him of his just dues and thereby compel him to go out of the ungrateful business of Catholic journalism, he could eke out a modest living as a dog-catcher in St. Louis, Dubuque or elsewhere. Thus are our soberest aspirations blasted one by one! And yet Goethe, whom, we believe, the Luxemburgers claim as their representative poet, said, not without some truth: "Wer nicht mehr hofft und nicht mehr ſtrebt, der laſſe ſich begraben."

✱

When the Chicago *New World* recently made the change to its present form, it adopted the practice of paging each volume consecutively, instead of paging each issue separately from 1 to 32. In its number of Oct. 19th the

paper admits that it has made a mistake and returns to the old style.

Consecutive paging has no *raison d'être* for a journal whose readers do not keep and bind the single numbers. We began the practice with our sixth volume and are glad to say that we have had not one protest, but many expressions of satisfaction. It shows that our little Review is largely preserved and bound.

Whence we may conclude that it is widely appreciated. Arthur Preuss.

ART NOTES.

"Alte Meister."—Though there is assuredly no lack of pictorial representations to aid the study of the history of art, a work undertaken recently by A. E. Seemann, of Leipsic, under the title "Alte Meister" or "Die Malerei," is so original in conception and excellent in execution that it deserves the particular attention of art-lovers. It offers the gems of the European art galleries, in a series of portfolios, in colored reproductions, faithful to the originals, at the low price of $1.35 per portfolio of eight pictures. The forty-eight so far published are splendid selections from the master-works of various schools; they form a sort of home museum. When completed, this collection "Alte Meister" will be a better means than any other I know of to spread an appreciation of, and love for, genuine art among the masses who can not afford to buy high-priced works *de luxe* of many volumes. A. H. Sch- r.

At President McKinley's death Pope Leo sent forth to the Christian world the following prayer:

> Incline Thou, O Lord, Thine ear to our prayers that we, as suppliants, be accorded Thy tender mercy and that Thou mayest establish the soul of William McKinley, which Thou hast willed shall pass from this sphere, in the realms of peace and light."—*A. C. U. Bulletin*, Oct. 19th.

We should like to see the original of that prayer. If the *Bulletin* is in possession of it, please publish.

Catholic Federation.

The Central Verein and the Federation Movement.

In a circular signed by the President and the Secretary of the German Roman Catholic Central Society, these officials declare that, while the Society is in favor of the Catholic Federation movement and ready to coöperate with its promoters, they consider it their duty to advise all the affiliated branch societies that the Central Verein will be represented by two delegates at the Cincinnati meeting on Dec. 10th, and that it would prove merely a source of unnecessary expense and dissatisfaction if the branch societies would send delegates of their own and pay each the required initiation fee of five dollaas. The circular is dated Oct. 26th and we publish its substance in accordance with the request of Secretary Bourscheidt.—A. P.

The French-Canadians and Federation.

In the resolutions of the Springfield Congress, the national Federation plan is not even mentioned. The chief speaker on the subject, C. E. Boivin, of Fall River, seemed to voice the sentiment of the big assembly and of the Canadians in general—as he surely voiced that of their press—when he said:

"We all have heard of the movement inaugurated by Msgr. McFaul of Trenton and other American prelates, for the purpose of federating all Catholic societies in the U. S. I thought it my duty to mention this project of federation, not to oppose it in principle, for it is excellent, but to tell the promoters publicly that they must not count upon a single French-American society whose members have followed up recent events in the Catholic Church in the U. S. and understand their meaning. Before joining the Federation we shall wait until justice shall have been done us by the American Catholic hierarchy and a pledge of good faith shall have been given for the future wherever our language is ostracized, our race persecuted, openly or secretly, by the Catholic clergy of the English tongue.

When they have decided to recognise us and to treat us as equals, we may perhaps join the English federation under the tutelage of Msgr. McFaul. Until then we shall stay at home, not caring at all to put our hearts, our arms and purses at the service of an extravagant pan-Saxonism, even if it were preconized by the whole American hierarchy." (*Opinion Publique* (No. 227).

Our readers know what we think of this extreme and unwise position, so there is no need of repeating our former remarks here.

So long as we American Catholics can not agree among ourselves and treat one another as brethren, it will be vain to try to present a solid and conquering phalanx to our enemies on the outside.—A. P.

GEOGRAPHICAL AND ETHNOLOGICAL.

LAKE WETTERN AND THE BODEN-SEE.—W. E. Curtis, in one of his interesting letters to the *Record-Herald* from Sweden, speaking of Lake Wettern, one of the links in the water-way between Stockholm and Gothenburg, refers to the widely prevalent belief that it is connected by underground passage with the Boden-See in Switzerland.

It is asserted that when there is a storm on one of these lakes the other is agitated, and that when the water in one is low, the same conditions exist in the other. There is also a story that corpses in Swiss costume have come to the surface on Lake Wettern, and that bodies of men who have been drowned in Wettern have been recovered in the Boden-See. Other evidences are found in the occasional appearance of timber and vegetation that does not grow in this locality, but is common in Switzerland.

Scientific men, however, dispute the theory and ridicule the stories that are told by the peasants. It is admitted, though, by every one that the extraordinary phenomena of mirage have frequently been observed upon Lake Wettern, so much so as to attract the attention of the entire population for miles around, creating consternation among the ignorant peasants and awe and wonder among all thoughtful people. Marching armies of cavalry, infantry and artillery, with banners and glittering weapons, have appeared upon the surface of the lake; churches, palaces, castles, and ships have been seen to rise from the water and remain in view for hours; caravans of camels have crossed from shore to shore within full view of multitudes of people in their right minds and without ordinary superstitions.

Sociological Questions

Strike-Breakers. F. B. McQuiston asserts in a paper in the *Independent* [No. 2759] that within the past decade the strike-breaker has become almost indispensable to the successful mill operator. Mill owners have found that the only sure way to break a strike is to set the machinery running. For this they require skilled all-around men, able to do anything themselves and to instruct others, and, above all, absolutely fearless. Mr. McQuiston gives a short account of "the acknowledged king of all the strike-breakers," one Jack Whitehead, an illiterate, forty-five years of age, who commands a high price for his services. He is the first man who has made strike-breaking a business, but we are assured there have been many following in his footsteps.

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Suicide Statistics. The Census Bureau has published statistics of suicides in American cities. The figures show two peculiarities—the recession of natives of Germany from the head of the list, which they long held, and an increase in the number of suicides among colored people.

The suicides of colored people have been more conspicuously observed in the large cities of the South than in Northern cities, where the colored population is small and is not increasing, and the explanation of it is found in a single phrase, city life. Colored residents of farms or small towns seldom commit or attempt suicide; it is in the large cities, where the struggle for existence is un-

der conditions most unfavorable to colored men, that a few of them overcome their repugnance to such an act of violence.

In proportion to the total population, suicides among Englishmen residing in the United States are very much more frequent than among residents of Irish birth. Among male natives of France and Switzerland in the United States the rate of suicides is high; among women from France or Switzerland there is practically none at all.

In respect to the total number of suicides compared with the population, Chicago and San Francisco rank highest among American cities. Baltimore and Richmond are low on the list.—S.

NOTES AND REMARKS.

The number of languages or distinct dialects of the world, according to the British and Foreign Bible Society's last 'Report,' is about 2,000. Into 373 the whole Bible or portions have been translated, and the number of copies issued by the Society last year exceeded five million.

⁂

It is proposed to raise a memorial to Cardinal Newman in Birmingham. The present year is the centenary of the Cardinal's birth, and Dr. Ryder, Superior of the Oratory, has issued a circular, which states that more than fifty years have elapsed since the Oratory was set up at Birmingham, and the temporary church built in the first instance, with its successive provisional enlargements, has had to serve up to the present, as the plans for a handsome church, which in accordance with the traditions of the Oratory formed part of Cardinal Newman's original scheme, could never, owing to various circumstances, be carried into effect. These plans, in consequence of the appropriation of the site for the Oratory school buildings, have now become impracticable; and the time has arrived when it is found necessary to take steps with a view to the erection of a permanent church on other lines. Plans have been prepared for a suitable church, which it is estimated will cost at least £23,000. The Duke of Norfolk has contributed £1,000 to the fund.

⁂

The resolution of the Constitutional Convention, to strike from the State constitution of Virginia the guaranty of free speech, is no doubt constitutional, as pointed out in the *Freeman's Journal* (Oct. 19th). It is State constitutional if proposed as an amendment to the constitution; it is not against the Federal Constitution, because that compact does not take away from the States or the people thereof the authority to legislate and restrict the freedom of religion and the press. Virginia, or any other State of the Union, can by constitutional amendment suppress freedom of speech and press, as well as of religion. Whether it would be wise, just, or politic to do so, is another question. The most serious difficulty, Father Lambert thinks, would be to determine who shall decide what is to be published and what is not. American Catholics no doubt fare better under a constitution that grants absolute liberty of speech and the press, even though they can not approve of the principle, than they would under one which would restrict this freedom.

⁂

The fact that Czolgosz was declared to be a Roman Catholic in an A. P. A. circular scattered broadcast over the land, has evidently led the *New World* to make careful enquiry regarding his early training, especially since it was asserted right after his bloody deed that he had attended a Catholic parochial school in Detroit. Our Chicago contemporary is now enabled to state positively, on the authority of a priest who was pastor or assistant pastor in the parish in which the Czolgosz family lived, and who has personal knowledge of the school affiliations of the unhappy wretch, 1. that his father was a nominal Catholic, who, after the death of his first wife, the mother of the murderer, married a Lutheran; 2. that it can not be truly said that the boy was brought up a Catholic, though he did, while his mother was alive, at-

tend for a short time a Sunday catechism class; and, 3. that he never attended a parochial school.

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We learn that the Grievance Commission of the Springfield Congress of our French-Canadian brethren has gathered statistics and facts about what a zealous Catholic editor calls "the decatholicising of the Catholic Church in New England," that will prove a veritable thunderbolt if submitted, as they will soon be, in the shape of a memorial, to the Roman authorities.

The German Catholic press of the country is profoundly in sympathy with the gallant fight made by the French-Canadians for their sacred rights. "We hope," says the Milwaukee *Excelsior* (No. 947), voicing the unanimous sentiment of the German editors, "that the Springfield Congress will bear good fruit. As we want no enslavement for us Germans, so we stand by our French speaking brethren for the defense of their rights, which, we understand on reliable authority, are largely trodden under foot."

✻

A friend sends us a cutting from the Aurora (Ill.) *Volksfreund* of Oct. 7th, wherein it is reported that Rev. Thos. M. Moore, Rector of a Catholic congregation in Hume, Ill., was seriously injured while participating in a game of football. Some of the items of "church news" published in the beginning of this twentieth century are indeed queer and apt to cause even those who are not "laudatores temporis acti" a pang of regret for the days when the hardest kind of missionary labor left the clergy no time to engage in grid-iron and other roust-about sports.

✻

A communication from Mr. Anthony Matré, of Cincinnati, enables us to add another chapter to the theme of "Bogus Passion Plays" repeatedly discussed in The Review. In reply to an enquiry Mr. Matré received from the Pastor of Oberammergau, Rt. Rev. Msgr. J. Schröder, a letter in which that eminent ecclesiastic states very positively that "never and at no time were cinematographic pictures of our Passion Play taken, either directly or indirectly.....all such representations, if the pictures are advertised as original Oberammergau Passion Play pictures, are a gross deception practiced upon the public."

Msgr. Schröder adds that he has seen some of the pictures presented to the American public and that they bear no resemblance to the Oberammergau performance and make an entirely different impression.

The letter of Msgr. Schröder from which we have quoted bears date of July 20th, 1901, and is in the possession of Mr. Matré.

✻

Mr. Frank D. Blue, Secretary of the Anti-Vaccination Society of America and editor of *Vaccination*, published monthly at Terre Haute, Ind., at 25 cts. a year, writes to us in reference to our note on page 448:

"I am in receipt of a marked copy of The Review, containing an excellent mention of our journal *Vaccination* and our Society and its work, for which I thank you most kindly. Before its receipt I had a letter from a priest in Minnesota, asking for tracts, etc. I am indeed very glad to know, from past as well as present evidence, that the Catholic clergy generally know that vaccination is worse than useless, and the majority of them fight it on sight. In a great many places it has been the Catholic schools refusing to be bulldozed by so-called health officers, that has saved a general slaughter of the innocents."

✻

In No. 2759 of the *Independent*, Andrew Lang, speaking of the "treasures" brought together by many collectors of antiquity, which are of yesterday—or rather, as one expert said, are *not* of yesterday, otherwise the varnish would be still wet—suggests that America organize an international exhibition of fakes. Such an exhibition would surely be instructive. But as Mr. Lang himself observes: "Man's human vanity bars the way; people do not like to believe that they have been gulled."

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